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A
S E R M O N

Preached at the
ANNIVERSARY MEETING
OF THE
SONS of the CLERGY,
IN THE
Cathedral Church of St. PAUL,
On THURSDAY, MAY 13, 1773.

By SAMUEL GLASSE, D.D. F.R.S.
Late STUDENT of CHRIST-CHURCH, OXON, and
CHAPLAIN in Ordinary to His MAJESTY.

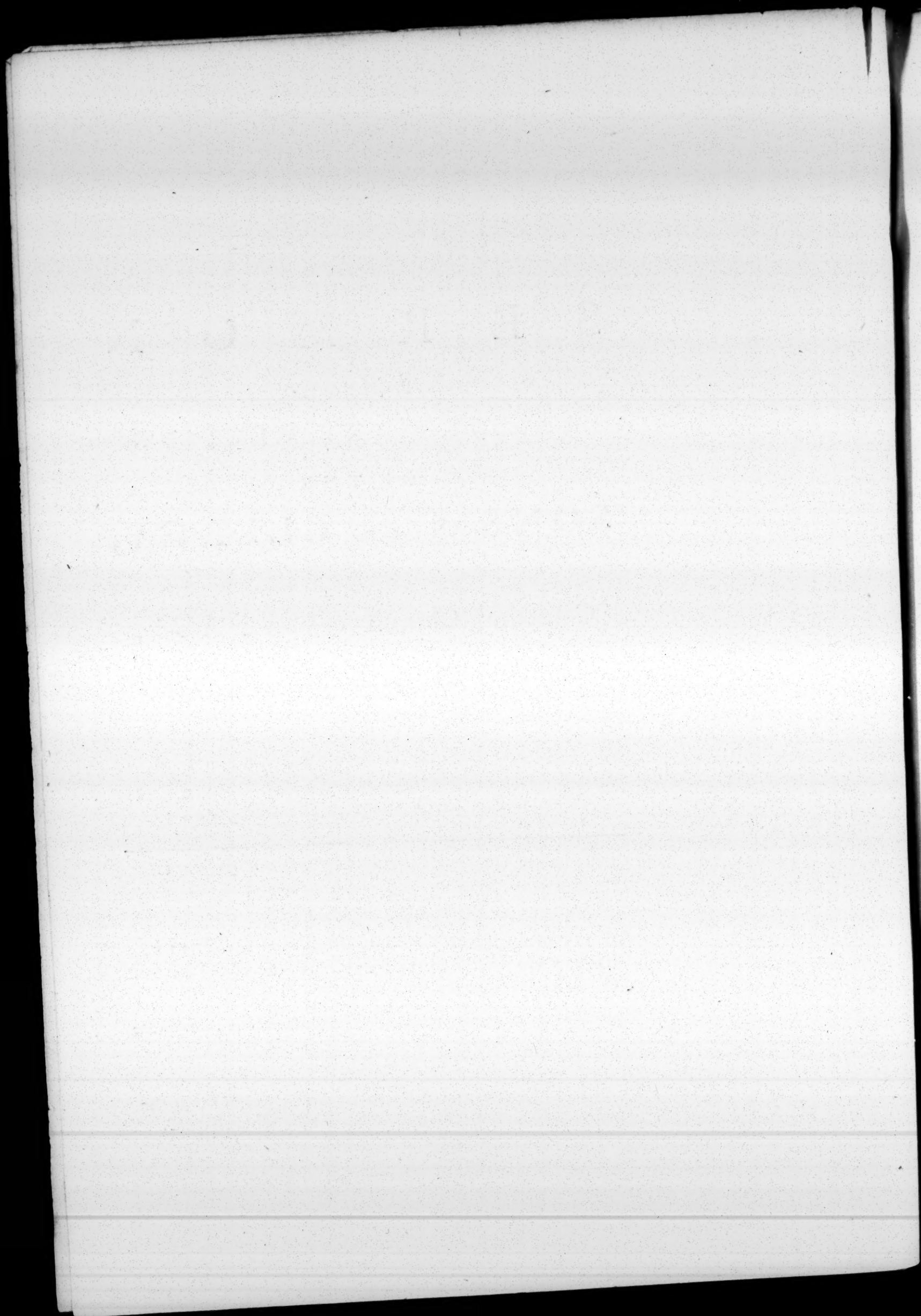
Published at the Request of the STEWARDS.

To which is prefixed,
A LIST of the several Amounts arising from the COLLEC-
TIONS made at the ANNIVERSARY MEETING of the SONS of
the CLERGY, since the Year 1721.

L O N D O N :

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T O

The Right Hon. the Earl of SANDWICH,
The Rev. and Rt. Hon. the Earl of HARBOROUGH,
Hon. and Rev. Dr. YORKE, Dean of Lincoln,
Hon. and Rev. Dr. TRACEY, Warden of All
Souls College,

JOHN SHAKESPEAR, Esq; and Alderman,
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The Rev. Dr. JEFFREYS, Canon of Christ
Church,

The Rev. Dr. BELL, Prebendary of Westminster,
The Rev. Dr. WICKINS,

JOHN ELLIOTT, Esq;
FRANCIS WILSON, Esq;
THOMAS GEEVE, Gent.

S T E W A R D S

At the late Feast of the SONS of the CLERGY,

THIS

D I S C O U R S E

Is, with the greatest Respect,

I N S C R I B E D,

By their most obedient,

Humble Servant,

SAMUEL GLASSE.

A LIST of the annual Amount of the CONTRIBUTIONS, commencing with that of 1721, in order to shew the gradual Increase and Decline of this CHARITY: Which it is humbly hoped may once more recover the Favour of the PUBLIC, so as to answer the Wants of those, whom it was intended to relieve.

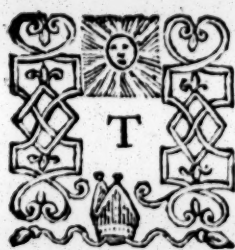
	l.	s.	d.		l.	s.	d.
1721 —	330	16	0	1748 —	916	6	6
1722 —	328	16	0	1749 —	985	12	6
1723 —	382	6	0	1750 —	1134	14	0
1724 —	566	10	0	1751 —	1167	19	0
1725 —	630	5	0	1752 —	1101	18	6
1726 —	575	4	0	1753 —	1063	2	6
1727 —	655	0	0	1754 —	976	8	2
1728 —	579	17	9	1755 —	1096	3	6
1729 —	523	6	11	1756 —	973	18	3
1730 —	722	6	4	1757 —	912	7	6
1731 —	840	1	0	1758 —	1081	18	7
1732 —	951	1	3	1759 —	1163	9	9
1733 —	909	6	0	1760 —	1122	8	9
1734 —	1000	3	0	1761 —	1096	15	0
1735 —	850	5	3	1762 —	836	13	9
1736 —	837	7	0	1763 —	1224	14	0
1737 —	856	9	7	1764 —	1009	2	9
1738 —	935	2	7	1765 —	1207	11	10
1739 —	912	11	3	1766 —	1149	6	5
1740 —	784	1	6	1767 —	902	19	5
1741 —	834	2	0	1768 —	935	6	11
1742 —	866	6	2	1769 —	803	1	6
1743 —	819	0	0	1770 —	786	16	6
1744 —	848	16	9	1771 —	956	8	0
1745 —	1044	0	0	1772 —	966	2	6
1746 —	922	10	0	1773 —	958	13	9
1747 —	1062	2	0				

The Corporation have for their Object, to afford some Relief to such of the Widows and Orphans of the Clergy as are left destitute: As to the Money collected on the present Occasion, it is all disposed of by the Stewards within the Year, in placing out the Children of poor Clergymen Apprentices: Whereby fifty-four were provided for in the Course of last Year.



H O S E A Chap. xiv. Ver. 3.

—*In Thee the Fatherless findeth Mercy.*



THE Prophet, in this Chapter, affectionately calls upon the People of *Israel*, under a State of spiritual Defection, *to return unto the LORD their GOD*; assuring them, that it was not the Arm of Flesh that could save them; neither was it the Vanity of Idolatry, that could either rescue them from Misery, or support them under it. He exhorts them therefore to look up to the LORD Jehovah, as their Refuge and their Strength, in whom *the Fatherless findeth Mercy.*

This Declaration of the Prophet, confirmed by the general Tendency of the Divine Proceedings, and the universal Experience of Mankind, is in all Respects consistent with those gracious

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2 A SERMON preached before

Titles, which the Creator and Preserver of all Things delights to assume in His sacred Word. How do our Hearts burn within us, when we hear it proclaimed, as by a Voice from Heaven, * *Leave thy fatherless Children, I will preserve them alive, and let thy Widows trust in me?*

Is there then no Condition so abject and forlorn, as to be beneath the Attention and Concern of the most High? And will GOD, whose Dwelling is in the high and holy Place, vouchsafe to look down upon the Ruins of human Nature? The Psalmist subjoins this Character of Mercy to a glorious Description of the Majesty of GOD. † *A Father of the Fatherless, and a Judge, or Protector, of the Widows, is GOD in his holy Habitation.*

Indeed when we reflect, how repeatedly this Doctrine is inculcated in the holy Scriptures, that ‡ *whom the LORD loveth, He correcteth*, it is highly injurious to the Goodness of GOD, to suppose that Afflictions remove us beyond the Reach of Divine Mercy: With much better Reason may they be considered, as advancing us nearer to the Fountain of Consolation and Peace. They strengthen our Pretensions to the Title and the Privileges of the Children of GOD:

* Jer. xlix. 11. † Ps. lxxviii. 5. ‡ Job v. 17.—Prov. iii. 12.—Heb. xii. 6.

* *For what SON is he, whom the FATHER chasteneth not? This Argument of the Apostle silences at once the Clamours of Despondency, and bids Men in the most abject Circumstances lift up their Heads with Joy; knowing that † all Things work together for Good to them that love and obey G O D.*

But though Afflictions are by no Means a reasonable Ground of Despair, yet cannot Religion even in its fullest Influence, nor is it to be wished that it ever should, produce in our Hearts a Stoical Insensibility. The Christian, be his Hope ever so full of Immortality, cannot so entirely divest himself of the Feelings of human Nature, as not to be very sensible, that ‡ *no Chastisement for the present, is joyous, but grievous*; his only Comfort is, (and it is a Comfort peculiar to that Religion whose Basis is the Hope of eternal Life) that it || *afterwards yieldeth the peaceable Fruits of Righteousness unto them which are exercised thereby.* On this Reflection, the Hands of the true Believer which hung down in Sorrow are lifted up in Hope; and his Knees, enfeebled by Wretchedness, are strengthened by a lively Faith; because he knoweth, that his Redeemer even from temporal Misery is mighty; that the LORD of Hosts

* Heb. xii. 7.

† Rom. viii. 28.

‡ Heb. xii. 11.

|| Ibid.

is *His Name*; that he will not reject the Prayer of the Destitute, nor despise their Cry for Comfort and Relief; that His Ears are always open to the Eloquence of Woe; that His Voice is the Voice of Mercy, and that His Hand is * *mighty to save*.

But if the Divine Philanthropy be thus eminently displayed in the Mitigation of *temporal* Sorrows, and in the Dispensation of *Earthly* Comforts; with what superior Lustre shall we perceive it to shine forth, if the Declaration in the Text be applied to the inestimable Blessing of our Salvation? Which of us will deny, that *the Fatherless* found *Mercy* at the Hands of the most High, when the LORD looked down from Heaven upon Men, and GOD became incarnate *to visit and redeem His People*? To accomplish the Character of the true Messiah, in † *binding up the Broken-hearted*, in *opening the Prison to the Captives* under Sin and Satan; in *comforting all that mourned*; giving to them *Beauty for Ashes*, the *Oil of Joy for Mourning*, and the *Garment of Praise for the Spirit of Heaviness*: The Love of GOD towards Mankind, as it is exhibited to us in this astonishing Transaction, the Apostle St. John hath taught us to consider not only as the Anchor of our Hopes of Mercy to ourselves,

* Isa. lxiii. 1.

† Isa. lxi. 1.

but

but also as the noblest Principle of Benevolence to each other. * *Behold!* says he, *what Manner of Love the Father hath bestowed upon us, that we should be called the Sons of GOD.* † *Beloved, if GOD so loved us, we ought also to love one another.*

The Necessity of which Duty appears, not only from its being recommended to us with such Frequency and Energy in the Holy Scriptures, and additionally enforced by the Example of GOD Himself; but also as it is an unavoidable Consequence of that Subordination, which the Divine Wisdom hath established in the World. For though the Almighty hath at sundry Times in a Manner ‡ *personally* interposed Himself, for the Support of His Servants under the Pressures of Affliction; and, in the Language of the Prophet, hath occasionally || *made bare His holy Arm* for the Consolation of those that trust in Him; yet is He pleased, in His *ordinary* Dispensations, to act by the Mediation of those, whom He hath constituted not so much the *Proprietors*, as the *Stewards* of His Blessings: That while the Faith and Patience of one Part of his Creatures are exercised, for their Benefit, by a Series of Adversity, the Benevolence of the other may appear, in dispensing Comfort to the several Objects of their Regard.

* I John iii. 1. † I John iv. 11. ‡ Exod. iii. comp. Mark xii. 26. || Isa. lii. 10.

And

And in what a conspicuous Point of View do we behold Persons, in whom a ready Propensity to Acts of Mercy thus happily concurs with their Ability to perform them? May we not venture to affirm, that the Character, which it is their Glory to sustain, is not only illustrious but God-like? And while we rank them among the greatest and the best, may we not be permitted to account them also the happiest of Mankind, who can testify from their own delightful Experience, how much * *more blessed it is to give than to receive.*

These are Considerations, whose Tendency is to cherish in our Hearts those Sparks of Christian Love, which will always be ready to break forth into a Flame of Liberality, whenever they are excited by real Distress.—And here let it not be imputed to the Influence of narrow Prejudice in Favor of a particular Profession, if we suppose these Arguments to come with peculiar Force, when we are considering the Necessities of those, *who are of the Household of Faith*: Under which Denomination tho' the whole Congregation of Christians may be comprized, yet are they who wait at the Altar eminently included within it: They are connected with their Fellow-Christians by the most endearing Ties; and our Obligations

* Acts xx. 35.

to

to them for their *Work of Faith and Labor of Love* are of the highest and most interesting Nature. The Persons, whose Cause we are assembled to espouse, are the Representatives of Men, who having been destined from their early Youth to the sacred Ministry, devoted themselves to an Employment, with which an independent Provision for their Families was utterly incompatible: They are the Offspring of Persons, who out of the meer Reliques of an Ecclesiastical Patrimony were themselves obliged to take the Lead in administering to the Wants of others: Persons, whose Industry and Attention equally exerted in any other liberal Profession, would have exempted their Family from the sad Necessity of imploring your Relief. Lastly, Whilst other Objects address your Compassion with the single Plea of Indigence, these now under Consideration solicit your Attention by a Claim of humble Merit. They apply not to your Bounty merely as the wretched Descendants from Parents, whose Idleness, or Extravagance reduced them to their low Estate: Though, if this *were* their unhappy Case, such a Consideration would poorly justify us in withholding our Relief from Necessity not acquired, but derived to them only by a sad Inheritance from sinful Parents: No: Their Title to your charitable Notice is better founded. It is

is their Misfortune to be descended from Persons, who were restrained as well by the Laws of their Country, as by a conscious Sense of the Dignity of their Character, from immersing themselves in secular Concerns : It is their Misfortune (if indeed it may not rather be esteemed their Glory and their Joy) that they are many of them the fatherless Children of those Parents, whom the Fatherless and the Widow never solicited unheard, unpitied, unrelieved. Let them find, to their unspeakable Comfort, that the * *Bread*, which hath been generously *cast upon the Waters*, is now, *after many Days*, restored through your Liberality. They from whose Gates the Wretched went not away ashamed, themselves, now poor and needy, look up to *you* for a gracious Recompence of Love and Mercy. And, Thanks be to GOD, they look not up to you in vain : The generous, noble and disinterested Plan, on which this Corporation was originally established, and the Principles on which it hath been conducted to this Hour, afford them the best Security against the wretched Consequences of extreme Necessity.

How often, indeed, have its friendly Purposes allayed the Sorrows and composed the Distraction of a dying Hour ? How often have they asswaged

* Eccl. xi. 1.

the Anguish of the, otherwise, disconsolate Widow, and introduced a Gleam of Hope, amidst thick Clouds of Sorrow and Despair?

The Society, whose Interest we are this Day called upon to promote, may with Reason consider herself as accessary, in some Degree, to every Species of Liberality, exerted by that very respectable Order of Men, the inferior Parochial Clergy. The Consideration that an Asylum is here opened for the Reception of such of his Descendants, as shall be esteemed the proper Objects of its Bounty, hath, I doubt not, allowed many a Christian Father to enlarge his Benevolence to the utmost Extent of his Ability, and hath seemed to justify him in giving full Scope to his laudable Propensity to Acts of Mercy.

Not that it is the Intention of this, or of any * other charitable Institution, to encourage a careless Inattention to the Interests of those, who both by Nature and Duty have the strongest Claim to our Regard: But surely its best Purposes are sufficiently answered, if by moderating

** This Argument hath been urged against several of our charitable Establishments; particularly, against those which are by no Means the least worthy of Public Encouragement, the Lying-in Hospitals; but with very great Injustice; (tho' we hope with no ill Design:) sad Experience having too often convinced us, that no Provision whatever is made either for the Mother or the Child, where there is no Prospect of receiving the Benefit of these humane Institutions.*

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the Anxiety of a Parent for his numerous Dependents, it renders his Life more comfortable to himself, and more beneficial to those around him. Were it *not* for such a Resource as this, the dismal Apprehension of unavoidable Distress would be too apt to contract his Thoughts within the narrow Compass of caring for his own; and stifle in their very Birth the generous Dictates of Humanity.

To obviate this Evil, our Society most seasonably (and let me add providentially) holds forth the Encouragement of her Favor and Protection in the worst of Circumstances, as an Inducement to Persons, first to engage in, and afterwards by a judicious Liberality to adorn, a Profession, which very frequently hath nothing to recommend itself to their Preference, on the Score of Interest or worldly Profit. Indeed, if you take into your Account the Number of Ecclesiastical Benefices, amounting nearly to six thousand, whose annual Income exceeds not *fifty Pounds*, and estimate at the same Time the necessary Expences of such an Education, as is requisite to qualify Men for the Work of the Ministry, you will rather be inclined to think it a Miracle of Providence, that a Supply of competent Ministers hath never yet been wanting, than wonder that their Offspring should be constrained.

strained to solicit your Relief: You will cease to wonder, my benevolent Brethren, that you are thus called upon to lend your Assistance in an Act of Beneficence, too apparent to require any farther Inforcement.

And why need we multiply Arguments to incline your Hearts to Pity, or to open the Hands of Persons, whose very Appearance in this Place demonstrates their good Will to our *Zion*, and their generous Sympathy with our afflicted Brethren? What need we more, than barely to represent, in its true State, the calamitous Circumstances of the present Objects of our Regard, to Persons, many of whom by their Rank are appointed to preside over, and many more of whom by their Inclination are induced to support, other Establishments, wherein the Welfare of the indigent Part of Mankind is concerned?

To say nothing therefore of those *private* Instances of your Charity, which are known at present only to GOD and to yourselves; let it suffice just to mention (as the Ground of our sanguine Expectations on the present Occasion) those beneficial Duties, wherein many of you are chearfully and almost constantly engaged, as Friends to the Community. To you, in this extensive Capacity, it belongs, to receive under

your charitable Protection * the Out-cast ¹ *Infant*—the helpless ² *Orphan-Citizen*—the hopeless, ignorant, abandoned ³ *Youth*—the destitute ⁴ *young Female*—and the friendless ⁵ *Prostitute*. To you it belongs to provide Comfort for your Fellow-Christians on their ⁶ *Bed of Sickness*—and to alleviate the Sorrows of *the* ⁷ *Woman in Travail*, by consigning her to a comfortable Reception in the Hour of her great Distress—To open the ⁸ *Prison-Doors to the Captive*, and bid the Oppressed go free—To restore, thro' the Blessing of Heaven on your salutary Aid, the Gift of Reason to the ⁹ *Lunatick*—and to reform the ¹⁰ *Licentious* and the *Profligate* by suitable *Punishments* and *Restraint*. Above all, to many of you it belongs to give Light to them that sit in Darkness, by contributing towards ¹¹ *the Promotion of Christian Knowledge at Home*, and towards its *Propagation* even in the most distant

* It will be needless to inform the Reader, who is at all acquainted with the State of the several Hospitals, &c. with which this large and opulent City abounds, that the following Species of Public Charity are particularly referred to, which are deservedly esteemed the most illustrious Ornaments of the *British Nation*; viz. the ¹ *Foundling-Hospital*, ² *Christ's Hospital*, the ³ *Marine Society*, the ⁴ *Asylum for Female Orphans*, and the ⁵ *Magdalen*; the several ⁶ *Hospitals for the Sick, Lame, and Wounded*; the ⁷ *Lying-in Hospitals*; the ⁸ *newly-instituted benevolent Society in St. James's-street*, for the *Discharge of insolvent Debtors*; the Hospitals of ⁹ *Bethlem* and ¹⁰ *Bridewell*; and the ¹¹ *two religious Societies*.

Regions

Regions of the habitable World. These, these are the Offices of Love, in which, in your public Character, it is your Glory and your Happiness to be employed; insomuch that in you, the Instruments in GOD'S Hand of such Variety of Good, not only *the Fatherless*, but the Necessitous of every Kind, *findeth Mercy*; the strongest Recommendation to your Favor is Preeminence of Misery.

What Hope then may not *we* be allowed to indulge, that the Distresses of those, towards whom your Beneficence is this Day intreated, will be distinguished with eminent Tokens of your charitable Compassion? The Order to which they belong, was by a divine Designation set apart for the Purposes of Religion, on the first Establishment of the *Jewish Church*, with a Promise of GOD'S peculiar Care and Protection. * *At that Time*, saith Moses, *the LORD separated the Tribe of Levi to bear the Ark of the Covenant of the LORD, to stand before the LORD, to minister unto Him, and to bless in His Name unto this Day: Wherefore Levi hath no Part nor Inheritance with his Brethren; the LORD is his Inheritance, according as the LORD thy GOD promised him.* How far our Adversaries may think themselves concerned to take Care, that

* Deut. x. 8, 9.

the Ministers of CHRIST also should have *no Part nor Inheritance* with their Fellow-Christians, tho' we may be allowed from some late Associations to conjecture, it is beside my present Purpose to determine: It may not, however, be amiss to observe, that when a Provision hath been made for their Subsistence, and established by the Laws of GOD and Man, it cannot be withholden from them, without the highest Imputation of sacrilegious Impiety.

Yet is this well known to constitute no inconsiderable Part of the Distresses of the Parochial Clergy: The Artifices made Use of to defraud them of their undoubted Right, or the virulent Opposition raised to deter them from a Vindication of it, have embittered the Lives of many, whose Character and Pretensions entitled them to better Treatment; and who have been constrained to withdraw too much of their Attention from spiritual Employments, to secure that Pittance, which the Necessities of their Family made them studious to preserve; and which in Justice they were bound to transmit, undiminished, to their Successors.

Add to this the Expence also, which is necessarily incurred in the Support of their legal Claim; and which hath often proved more destructive to the Interests of their Family, than
if

if they had originally acquiesced in the most fraudulent and injurious Treatment. This single Circumstance hath, I doubt not, subjected many Persons to the sad Necessity of applying to this charitable Fund, who might otherwise have been able themselves to educate their Children with Decency and Comfort.

But from a Subject so unpleasing let us proceed to a far more grateful Task ; and endeavour to set before you more particularly the Merits of the Persons, whose Representatives implore your Pity and Compassion : Many of whom are departed, having laboured within the Circle of their legal Appointment with a Degree of Piety and Zeal, which would have done Honor to the highest Stations in the Church. Though qualified for a more exalted Condition, they were well contented to adorn a lower one ; though entitled by their Abilities and Attainments to the Dignities and Emoluments of their Profession, they thankfully accepted what at the utmost did not exceed a decent Competency. As for the full Recompence of their Labors, this they looked for in that heavenly Country, where * *the Poor shall not always be forgotten, and where the patient Abiding of the Meek shall not perish for ever.* They had Learning sufficient to

* Psal. ix. 18.

confute and put to Silence the Gainfayer ; and wanted neither Ability nor Spirit to oppose the Adversaries of the Doctrines and Discipline of the Church : Divine Truth acknowledged many of them to be her noblest Champions, while they, in a voluntary, or at least a patient, Obscurity, generously declined the present Rewards of Victory. They were equally the declared Enemies of lukewarm Indifference, and of Enthusiastic Intemperance in the Service of GOD. They moved with Decency and Order, each in his proper Sphere, not boldly intruding into the Province of another, nor * *having Men's Persons in Admiration because of Advantage*. They disdained, as an ingenious Author expresses it, " to storm the Ear with their Loquacity," or to make a Sacrifice of Truth and common Sense to vulgar Applause. They left to others the Business of gratifying *itching Ears*, themselves content to edify the Understanding and reform the Heart. Their Piety was such, as did not evaporate in empty Notions, or idle Professions, but shewed itself in the solid and substantial Instances of Practice and Performance. In a Word, they lived under a constant Sense of the Importance of their sacerdotal Function ; and laboured to discharge the Duties of it with un-

* Jude 16.

wearied

wearied Diligence and Attention. Their Exhortations both public and private were animated by Christian Love, and seconded with fervent Prayer. They had one grand Object in their View, to * *do the Work of an Evangelist*, and to *make full Proof of their Ministry*; and all this in an humble Expectation of that Crown of Glory, promised to those, who † *convert the Sinner from the Error of his Ways*, and *deliver his Soul from Eternal Death*.

Thus truly respectable is the Character of many of those, whose Children now stretch forth their Hands to you for seasonable Relief. I would not be understood to affirm, (what yet I would wish to be true without a single Exception) that *all* of them were so happy as to have attained to that Eminence of Christian Perfection, which in Charity and Justice hath been supposed. But even admitting this to be the Case, surely the Defects and Miscarriages of a *few* will never be permitted to obstruct the Avenues of Mercy towards *all*. A reasonable and just Allowance being made for unavoidable human Weakness, I hope it will be generally granted, that no Order of Men can exhibit more numerous Examples of Piety, Integrity and Benevolence; and that the Charges urged against us by the Enemies of our Faith are equally destitute of Charity and Truth.

* 2 Tim. iv. 5.

† Jam. v. 20.

Such are the Designs and such the Objects of this excellent Institution; the Advantages whereof have been so happily experienced, that other Societies, more limited indeed in their Extent, but equally benevolent in their Intention, have been established on the same charitable Plan: Some Sparks of that generous Flame, originally kindled here, have been dispersed over several Dioceses * in this Kingdom: A Circumstance, which though at first View it may seem unfavorable to the Interests of this primary Establishment, yet will never avail to its Prejudice with any one, who considers the State of the inferior Clergy, their Number and their scanty Provision: This Consideration alas! forbids us to hope, that Objects ever will be wanting, whose Necessities are far greater, than our largest Ability to supply them.

But with thankful Hearts do we adore the Providence of GOD, ever watching over this our Undertaking for Good, and watering it with the Dew of His heavenly Blessing; in an uninterrupted Succession, annually raising up to us Benefactors, who with a Liberality, surpassing all that could be reasonably expected, undertake, at their own private Expence, to secure your charitable Donations from the most trifling Diminution; engaging their Truth to the World,

* *Viz.* The Dioceses of Gloucester, Worcester, Hereford, Bristol, Norwich, &c.

that

that the *whole* shall be faithfully applied to the Purposes for which your Bounty hath bestowed it.

Neither ought we to pass over in silence the unwearied Endeavours of those, without whose kind Attention in other Respects to the general Welfare of this Institution, even the largest pecuniary Contributions would be ineffectual. To these we stand indebted for the Pains so cheerfully taken to maintain that Regularity and Order, which distinguish the Celebration of this Solemnity: To these we owe the judicious Choice, and the skilful Application of the most approved and admired *Musical* Compositions; whose every Strain is calculated to soften the Affections, and incline the Heart to Sentiments of tenderest Compassion.

Happy are these Children, even in their great Necessity, in whose Behalf so many Persons of illustrious Rank and of most exemplary Worth, condescend to interest themselves with such distinguished Benevolence; and yet more happy are they, whose Hearts the GOD of Mercy hath disposed to commiserate Distresses so truly worthy of their Regard: On the best Authority in the World, we venture to assure them, that * GOD is not unrighteous, to forget their *Work and Labor of Love, which they have shewed towards His Name, in that they have ministered unto the Saints, and yet do minister.* In Addition

* Heb. vi. 10.

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to the present Satisfaction of seeing themselves instrumental in raising up many useful Members to Society, who had otherwise pined away in a State of unprofitable and inextricable Poverty, we dare promise them such Comfort in that Hour, when the Voice of Reflection *will* be heard, as can only be exceeded by a blissful Invitation to a glorious Inheritance in the Day of Recompence: When the righteous Judge, vouchsafing to accept our Offices of Love towards these little Ones, *His* Suffering Brethren as well as *ours*, as done unto Himself, shall from His awful Tribunal pronounce this Sentence of Grace and Mercy:

“ Because, *for my Sake*, thou hast delivered
“ the Poor that cried, and the Fatherless, and
“ him that had none to help him; Because, *for*
“ *my Sake*, the Blessing of him that was ready to
“ perish came upon thee, and thou causedst the
“ Widow’s Heart to sing for Joy; therefore
“ shall the Blessing of the Almighty rest upon
“ thee for ever; Enter thou into the Joy of thy
“ Lord.”

*To whom, Father, Son, and Holy Ghost, three
Persons and One GOD, be ascribed the King-
dom, the Power and the Glory, now and for
ever. Amen.*

T H E E N D.

